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Please return to A. K. Haugen

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

Haugen, Rev. A. K.
mar 42

16de aargang.

Winnipeg, Manitoba, Første Nr. i September, 1940

Nr. 17

I EN STILLE STUND

"Staa ham imot, faste i troen, vidende at de samme lidelser fuldbyrdes paa eders brødre i verden." 1 Peter 5:9.

Det er oiensynlig Apostelens og den Helligaands mening at vi kan hente styrke til vor troeskamp ved betraktningen av de lidelser og de kampe som vore brødre i troen, baade før og nu, har maattet gjennomgaa. Det gaar saaledes til: Stundom naar mit hjerte blir rigtig gjenstridigt, og jeg knurrer under de lidelser som den trange vei bringer mig, saa økes mine vanskeligheter derved at jeg begynder at tenke: Det maa vere en ynkelig kristendom du har, naar du ikke kan staa dig bedre end som saa i dine troesprøver! Du er jo saa elendig og motløs at det er en skam!

Naar jeg ser at min svakhet er saa ynkelig stor, og min tro og min tro og min glede i Herren saa sørgelig vaklende og ustadig, saa kommer der en ny brodd i mine lidelser naar jeg til alt dette kommer paa de tanker at saadan svakhet i kristendommen maa jeg vere aldeles alene om. Se da synker mit haab indtil der nesten ikke er mere igjen av det, og min forsakthet omslutter og gjennemtrenger min sjæl.

Men Gud vere lovet! Et av de lys som tendes for mig i dette mørke er at Herren i Bibelen lar mig se at mine erfaringer er slet ikke hverken enestaende eller usedvanlige iblandt Guds folk. Der har neppe veret nogen troende saa sterk at ikke ytre omstendigheter indvirket paa hans sjæl og hjerte. Asaf følte hvor det svød da han sa, "Mit hjerte var bittert, og det stak mig i mine nyrer." Salm 73:21-22. Naar jeg leser dette i min Bibel, saa trøster den Helligaand mig og siger, "Saa dybt nede i bitter forsagthet var han, og Herren forkastet ham dog ikke, men var taalmodig med ham, og hans mørke maatte vike for et nyt lys, og for en ny stor glede i Herren." Saa er der da ennu haap, ogsaa for mig!

Kom hit til mig du trette sjæl,
Jeg er den gode Hyrde!
Saa sandt du vil dit eget vel,
Saa kom med al din byrde!
Kom, legg den hos mig ned,
Og tag saa i den sted
Mit aag og visdom lær;
Thi jeg sagtmodig er
Og ydmyg ret av hjerte!

How mig du fred og hvile faar,
Hos mig er kraft og styrke,
Med legedom for alle saar,
Og lys i verdens mørke.
O sjæl saa tro mig blot:
Mit aag det er saa godt,
Min byrde er saa let,
Akk kom vis du er trett!
Du skal det aldrig angre.

O Herre Krist jeg kommer her,
Av dig jeg nu vil lere,
Min syndebyrde ikke mer,
Jeg magter nu aa bere.
Jeg høre vil din røst,
Giv du mig ro og trøst;
Og lad mig kjende ret!
Din byrde den er let,
Dit aak er gavn og glede!
(Insendt ved N. Fjelheim, Camrose)

Det er vist bare den hjelpeløse som kan be. — Hallesby.

From Provost, Alberta

Miss Ruth Helgeson, Amisk, Alta., left Provost for her home, August 12th, after having taught three weeks parochial school, two weeks in Our Savior's Church and one week in the Provost Church. The closing program was rendered at the Provost Church on Sunday, August 11th.

Fru Akre Kaldt Hjem.

Den 11te August, 1940, blev fru Akre kaldt hjem til sabbatshvilen som er tilbake for Guds folk. Efter en langvarig og smertelig sygdom, som hun dog bar med Gudhengiven taalmodighet, hensov hun stille og rolig i troen paa sin Frelser i sit hjem i Minneapolis, Minnesota, i en alder av 71½ aar. Hun efterlater sin mand og fem døttre som dypt føler savnet av en kjaer og oøfrende hustru og mor; desuten syv barnebarn, fire brødre, samt mange andre slektninger.

Begravelsen foregik paa Onsdag den 14de August i Minneapolis, og paa Torsdag den 15de August fra Bergens Kirke ved Clarkfield, Minnesota, hvor hun blev lagt til hvile. I Minneapolis talte dr. H. O. Shurson, pastor Roy E. Olson, og pastor J. G. Vaage. I Bergens kirke talte dr. Shurson, pastor Olson, pastor R. Dahle-Melsæther, og pastor E. O. Stenson, en nevø av den avdøde. Seks nevøer bar kisten til graven. Pastor Olson sang, "Den store hvide flokk," ved begge anledninger, og to nevøer, pastor Edward Stenson og hans tvillingbror John, sang ved baaren i Bergens kirke. Pastor Olson forretet ved graven. Lærer O. L. Underdahl og Miss Rose Solberg sang ved baaren i Minneapolis.

Fru Akre fik leve og arbeide sammen med sin mand i over femt i aar i kald i Nord og Syd Dakota, i Iowa, i Minnesota, og i seksten aar i Kanada. Hun ofret sig helt med sin mand for gjerningen, og sparte hverken krefter eller midler i arbeidet for at vinde sjæle for Herren. Paa samme tid var hun en selvopofrende mor hvem det lykkedes at gi barnene en god baade kristelig og borgerlig opdragelse. Alle har college utdannelsen. Besjælet av en dyp ydmyghet vilde hun helst forbli ubemerket, men kunde ogsaa uforfærdet staa frem naar det gjaldt ret og sandhet. Nu hviler hun fra sit arbeide, men hendes gjerninger følger med hende.

Aab. 14:13.

Velsignet være hendes minde!

Høstfesten ved Bawlf.

Om nogen tenkte paa at reise til Bawlf paa søndag den 1ste September for at oververe høstfesten ved Bethania Gamlehjem, men som da det kom til stykket alikevel gav op, saa kunde de ikke skyldte hverken paa veir eller veier. Fremmøtet var bra, men burde ha vert bedre. Tilstelningen var erlig verd lit ekstra møie og besver baade hvad indhold og formaal angaar.

Paa formiddagen prekte pastor Peder Lerseth fra Birch Hills, Sask. Det var jo som en hjemkomstdag for Lerseth familien ogsaa som i flere aar var bosat i Bawlf før de flyttet til Birch Hills, Sask.

Hovedtalen paa eftermiddagen var dr. Iver Iversen, president av den Norske Lutherske Kirke i Kanada. Andre tilreisende blev ogsaa bedt om at "si nogen ord." Disse var pastor J. B. Stolee, Viking; pastor J. O. Reitan, Edberg; pastor A. M. Vinje, Ryley; pastor A. H. Solheim, Camrose; Mr. E. M. Bergh, Camrose; Mr. Hoveland, og undertegnede. Pastor A. K. Odland, prest baade for hjemmet og menigheten i Bawlf, var selvsagt lederen ved begge gudstjenester.

De samlede kontanter som kom ind paa dagen beløp sig til \$62.11, hoget mindre end ifjor. Og det peker jo gale veien. Vi maa gaa fremover, ikke bakover. Vi er stor takk skyldig alle dem som møtte frem og som gav sin skjerv, selvfølgelig. Men om denne høstfesten, "Home Day," skal bli av nogen fremtredende betydning hvad hjemmets økonomiske interesser angaar, da maa den vokse op til



Pastor Ingvald Olsen Thvedt.

Pastor Ingvald Olsen Thvedt, Langham, Sask., Can., som nylig avgik ved døden, var født i Manger, Nordhordland, Norge, den 6te November, 1878, av foreldrene Ole Paulen Thvedt og Guri, født Mikke'sen. Han utvandrede til America i 1899. Pastor Thvedt fik sin utdannelse ved Augsburg Seminar i aarene 1904-11, hvorfra han gik ut som cand. teol., og ved Northwestern Theological Seminary i Chicago, Ill., i 1920. Han antog først kald til Neenah og Clintonville, Wis., som han betjente i 1911-13, og til Strongs Prairie, Wis., i 1913-18. Derefter fulgte kald til Kansas City, Mo., 1918-19; Vang, N. Dak., 1920-24; Froid, Mont., 1924-26; Cabri, Sask., Can., 1926-36, og ved sin død Langham, Sask., Canada. (Fra "Skandinaven")

Edward Stephen Lee

En av de første settlere ved Cairns, Alta., er vandret bort. Edward Stephen Lee, født den 26de Mars, 1874, i Ressen nær Thronheim, Norge, kom til Minneapolis i 1902. I 1907 reiste han med familie op til Canada og tok land tre mil nord for Cairns hvor han siden bodde indtil han for nogen faa aar siden sluttet med at farme, solgte ut, og reiste til New Westminster, B. C. Herfra kom han til Edmonton, Alta., hvor han døde den 5te August. Blev under stor deltagelse begravet fra Cadogan Kirke paa den Lutherske gravlund. Torsdag den 8de August.

Undertegnede talte i kirken over John. 14:1-4, og forrettet ved graven.

Mr. Lee efterlater sig hustru og ti barn: Paul, i New Westminster, B. C.; Edvin og Carl, i Seattle, Wash.; Iver, i Muskegan, Mich.; Hjalmer, i Edmonton; Melvin og Theodore, i Edgerton, Alta.; Mrs. P. Fossen, Cadogan, Alta.; Mabel, i Okotoks, Alta., og Mrs. Theodor Lindgren, Edmonton, Alta.

Dr. H. T. Egedahl.

* * *

noget ganske andet end den har vert hidtil. Hele distriktet maa paa en eller anden maate ta i. Slikt almindelig samarbeide bør jo ikke begrenses bare til en dag i aaret. Bidrag og understøttelse i en hvilken som helst form er hjertelig velkommen til enhver tid. Selvfølgelig er der mange som husker hjemmet ogsaa. Bare flokken vilde vokse!

Til dem som hadde strevet med at arrangere høstfesten iaar ønsker vi paa bestyrelsens og serlig paa de gamles vegne at uttrykke vor dypfølte takk. De som arbeider ved hjemmet dag efter dag burde ofte ihukommess i vore bønner. Og et opmuntringens ord nu og da vilde ganske vist ikke skjemme dem bort heller.

—C. S. L.

FRED

Fred til bod for bitter savn
Gav os Gud i Jesu Navn,
Fred os kjøpte med sit blod,
Fred os Jesus efterlod,
Kristendom er i en sum
Fredens evangelium.

Da sa Jesus atter til dem, "Fred vere med eder." Joh. 20:21. "Saa fremt det er mulig, da hold I paa eders side fred med alle mennesker." Saaledes lyder Guds ords befaling i Rom 12:18.

Fredens bevarelse ligger ikke alltid helt og holdent i vore hender. Maaske vi befinner os blandt saadanne hvis tender er som spyd og pile, og hvis tunge er et skarpt sverd. Alikevel kan vi saaviddt det staar til os ha fred med dem naar vi søker hjelpen ovenfra til at følge vor Frelseres veiledning i ord og eksempel.

Dersom nogen vil gaa i rette med dig og ta din kjortel, saa la ham ogsaa faa kappen, og dersom nogen gir dig et slag paa dit høire kind, da vend ogsaa det andet til, og dersom han tvinger dig til at gaa en mil med ham, da gaa to. Paa denne vei er der en mulighet for at kunne holde fred med saadanne som er os ildesindet og tilføier os ondt.

Men skal denne mulighet bli til virkelighet, da maa vi gaa videre i vor efterfølgelse av ham som ikke blot avholdt sig fra at gjengjelde ondt med ondt, men som gjengjeldte ondt med godt; likesom Faderen som lar sin sol gaa op over onde og gode, og lar det regne over retferdige og uretferdige.

Dersom din fiende hungrer, gi ham brød, og dersom han tørster, gi ham vand at drikke, ti da samler du glør paa hans hode, og Herren skal betale dig det. Ja et godt hystet topfuldt maal skal de gi i eders skjød, ti med hvad maal I maaler skal der tilmaales eder igjen.

Det er kjerligheten som vinder seier og stifter freden; kjerlighet i ord og gjerning, i blik og stemme, og al vor adferd. Vi er fredens og kjerlighetens lov underlagt. Den gjør fienden stille, og smelter hans haarde hjerte. —G.

Guds Kjærlighet.

Av J. O. Reitan.

Der var mange og farskjellige religiøse ideer og forestillinger ogsaa før Kristi tid. De som blev fremstillet av de græske filosofer, saa som Plato, gaar tildels endnu igjen i den religiøse tænkning, men Guds kjerlighet var over fatteevnen. Det var ikke før efter Kristi himmelfart at Johannes og Paulus fik aabenbaring av hvad Guds kjerlighet er, og derfor faar vi ogsaa den klareste fremstilling av Guds kjerlighet i deres skrifter.

Synthesen mellem Guds kjerlighet og menneske kjerlighet er iøinefallende i kirkefædrenes skrifter, hvor Guds kjerlighet filosofes med judaisme og platonisk filosofi. Gnostikerne gik endog saa langt, at de forkastede de tre hovedbegreper oldkirken bygget paa, nemlig: At Gud er himmelens og jordens skaper. 2. At Kristus, Guds søn, blev menneske. 3. Opstandelsen fra de døde. Den samme vildfarelse findes idag hos russellianerne. Gud, som hellig, kjerlighet, forkvækkes av menneske begreper.

Guds kjerlighet, omend blandet av menneske kjerlighet, finder sine mest bestemte uttrykk hos kirkefædrene Irenæus og Augustin. Utviklingen som fulgte av deres lære — særlig Augustin's foraarsaket at de religiøse folk i middelalderen forsøkte at lære sig stigen, hvorved de trodde sig istand til at klatre op til Gud. Der var specielt tre stiger, nemlig: (Fortsat paa side 2.)

HYRDEN

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Velsignet Være Deres Minde!

Opmerksomheten helliges paa nekrologerne i anledning hjemkaldelsen til den evige hvile av pastor I. O. Thvedt og fru J. J. Akre i August maaned. I en samlet tjenestetid paa en hel menneskealder gav de til det yderste av sine evner og krefter i vort vidstrakte distrikt. Hyrden har al grunn til at minnes disse Herrens tjenere med dyp taknemlighet; ikke minst fru Akre som i det stille og bramfrie var en av Hyrdens kraftigste støtter. Det har vi fra paalidelig hold.

Det er tungt at ta avsked med slike medarbeidere. Spørsmålet tvinger sig frem: Hvem skal ta deres pladse? Maa vi alle ta til hjertet vor presidents citat fra Guds ord: "Bed derfor høstens Herre at han vil drive arbeidere ut til sin høst!"

Hvor Blir Det Av Det Norske?

Vi skulde jo ha like meget norsk som engelsk i Hyrden. Men saa har langt fra veret tilfellet, i det senere ialfall. Redaktøren kan dog neppe holdes ansvarlig; han kan bare gjøre bruk av hvad han selv faar ind fra lesekretsen. Derfor maa dere som ennu foretrekker det norske sprog selv hjelpe til! Skriv smaastykker og nyheter paa norsk. Del dine aandelige interesser med os andre! Hvad som har vist sig at vere til hjelp og oppløftelse for din egen sjel vil uten tvil gjøre os den samme tjeneste, for paa dette omraade har vi saa meget tilfelles.

* * *

Engelske Redaksjonsartikler

Siden Hyrdens lesekrets mere og mere synes at svinge over til det engelske—vel forresten en naturlig følge av at engelsktalende barn og ungdom vokser op, mens de gamle en for en forlater os—maa det vel neppe tages ille op om redaktøren fra tid til anden uttrykker sig paa majoritetens sprog. Dermed vil han paa ingen maate ha sagt at han selv skammer sig over det norske, eller at han ønsker at paaskynde dets avskaffelse. Han har ikke saa store tanker om sig selv at han tror det gjør meget hverken fra eller til hvilket standpunkt han tar i denne sak. Naar han skriver paa engelsk i Hyrden er det udelukkende av den grund at han derved haaper at rekke frem til flere av leserne.

In Case You Wonder...

In case you wonder what happened to that literary contribution you sent in weeks ago, the explanation is of course this that the editor happened to have more copy on hand than he could make use of, and that he felt that your particular contribution would not suffer from being held over. Other items, especially those having to do with coming events, grow stale very fast, and must be published at the earliest opportunity.

We may let you in on another editorial secret, too. Much depends upon the condition of the copy you submit! Clear and concise language put down in legible writing on good paper, thus making few if any alterations necessary, warms the editor's heart, and makes him feel disposed to grant special favors.

One very common and particularly exasperating evil is to crowd the writing to the extent of making corrections practically impossible. Such products must either be passed on, or completely rewritten. Please allow plenty space between the lines for the editor to make changes, if you want to entrust him with that privilege at all.

Used manuscripts are destroyed. Only when return postage is included will any exception be made to this rule.

Dr. Peng Fu Not Coming

A communication from Dr. Iver Iversen states that the committee in charge of Dr. Peng Fu's itinerary has decided that with his other engagements the proposed trip to Canada would become too strenuous for him.

Disappointing as this is to those of us who fervently hoped to see this genial Christian gentleman also here in Canada, we are in full accord with the motive which prompted the committee to take the action it did.

It put a highly significant stamp upon our convention in Minneapolis in June to witness the president of the Lutheran Church in China freely and unobtrusively move in and out among delegates and visitors. With his charming manners and magnetic personality he easily won the hearts of all. Continually on the go, he had at that time, according to his own statement, visited 208 different places, and delivered 303 different addresses! It is cause for wonder how a man with his seemingly frail physique could stand up under a load like that. Paul's paradox, "when I am weak, then am I strong," eminently applies to him. May our united prayers help to hold up the hands of this heroic "Crusader for Christ" in a war-torn land!

MORE SUBSCRIBERS!

As was called attention to a short while ago, the Hyrden family is growing, thanks largely to the valiant efforts of our efficient business manager who may be relied upon to put in a word for his favorite subject both in season and out of season.

But we have far from reached our goal as yet! According to Joseph, we have only some over one thousand subscribers, whereas we ought to have at least five thousand!

Wholly apart from the greater good it would do in our church, it would be excellent business to multiply the number of our subscriptions. Each additional thousand copies cost us only a fraction of the first. Naturally the profit increases as the cost decreases. Let's take advantage of this fact, and make Hyrden entirely independent of charity or outside support of any kind. That goal is not far-fetched at all. Indeed, it is easily within our reach this present year, if we all join in the campaign for more subscribers. October is "Paper Month." How is that going to affect Hyrden? Well, that's up to you!

Parish Education.

When this summer's synodical convention changed the name of one of its departments from The Department of Elementary Christian Education, to The Department of Parish Education, it was doing more than bringing our terminology into line with that of our sister synods of the American Lutheran Conference. The change in name constituted a recognition of the fact that this department of the church is concerned with all the educational angles of parish work. Parish education embraces all age groups within the congregation, literally "from the cradle to the grave."

The specific teaching function of the church is second only to preaching the Word and administering the Sacraments. Not only that. The relationship is in the last analysis so intimate that where the educational endeavors are relaxed, the entire church suffers to a corresponding

degree.

But if that be so—and who will dispute that it is?—have we not an almost unlimited capacity for handling important facts with careless ease? Barring relatively few shining exceptions, too many so-called Sunday schools present the appearance of a small-scale parade of youngsters introducing the Sunday services with charts and stars, with running feet and loud talking. Too many absentees, and too much tardiness on the part of those who do come make any attempt at system and orderliness a practical impossibility, and create instead a haphazard something which little deserves the dignified and exalted term Sunday School.

Any effort to remedy this unhappy situation, wherever it exists, must take full cognizance of the home as the foundation upon which any effective system of Parish Education can be built. Let there be more praying, worshipping homes among us! Here is a real challenge to thoughtful and conscientious parents to whom God has given the highest task in the world—that of rearing children in His nurture and admonition.

It is an alarming and exceedingly sad commentary on modern parenthood that those who are charged with the training of our children recognize us, the parents, as their worst enemies! How often does one not hear a teacher saying almost with despair, "If we could only get some help from the parents!"

Let us state the case still more bluntly. What moral right do you as parents have to scold Johnny for not attending to his Sunday school lesson if you yourself are not sufficiently interested to take time off from your household work or newspaper reading to help him? Share with him the thrilling adventure of discovering over and over again as you study together how right, truth, and justice triumph over falsehood. Then bring him to the Lord's house, thus showing by your own example that Sunday school and church are not merely for children but for people of all ages. By so doing you help build in his young soul a Christian character which not only will be a lasting blessing to himself, but which through years to come will fill your own heart with real joy and happiness.

(Based on Lutheran Herald editorial, August 27, '40).

(Fortsat fra side 1.)

1. Fortjeneste. 2. Spekulation og 3. Mystisisme. Der er endnu mange folk som tror, at de kan komme op til Gud ad disse stiger, men de findes altid at være for korte.

Det var ikke for Luther's tid, at teocentrisk kjærlighet og samfund med Gud paa synderens niveau fik komme til uttrykk som motvægt imot læren om de himmelske stiger og imot egen—kjærligheten, gjennom hans lære om retfærdiggjørelsen ved troen alene.

Paa den maate fik Luther fremstille motsetningen mellem guddommelig og menneskelig kjærlighet og forklare for os det enstaaende ved kristelig kjærlighet og den kristne som en kanal for Guds indflytende kjærlighet.

Mangel paa kristelig klarsyn paa Gud, gudstjeneste og samfund med Gud, bestemmer et menneskes forhold til Gud og hvad Gud er fort det. Hvad er saa menneskets forhold til Gud? Er det institutionelt eller personlig? Hvad er Gud, efter menneskets mening, en tjener eller en herre? Menneskets bøn svarer paa disse spørsmål. Hvad er menneskets stilling overfor loven, overfor evangeliet? Hvad er dets stilling over grundsætninger, overfor tro? Synthesen mellem disse bestemmer det, derfor er ogsaa saa meget av det som har navn av kristendom, ikke kristendom.

Den ego-centriske religion (religion som dreier sig om en selv) betragter Gud som en tjener, ikke som konge og hersker. Denne tjener er derfor forpligtet til at sørge for alles behov, og dertil kan han kommanderes ved bøn. Det er den slags bøn mange

saakalde troende ber (when they pray definitely.) Kristendommen betragter Gud som herre og hersker og er Gud centret. Gud er baade centrum og helheds inhold, fordi han er alpha og omega, begyndelse og ende. Den egocentriske religion betragter Gud som en gjevnlike. For den kristne er Gud kongernes konge og herrernes herre. Den kristne er en undersot under Guds absolute vilje, som er kjærlighet, derfor kjøpslaar han ikke med.

Gud, men ber den 3dje, 4de og 5te bøn for timelig liv og samfund med Gud. En kristen er mottagelig, fordi han kan alene ta imot hvad Gud gir. Han kan intet gjøre. Joh. 15:5 for at influere Gud. Gud gir, fordi han elsker. Gud forkaster derfor fortjenestens himmelstige. Er der noget etisk godt i mennesket, saa kommer det ifra Kristus som dets liv.

(Fortsat).

Rev. I. O. Thvedt.

Rev. I. O. Thvedt, who has served in the Canada district the past fourteen years, died Aug 21 at Langdon, N. Dak. Last fall Rev. Thvedt submitted to an operation for cancer at our deaconess hospital in Chicago. He returned hopefully last spring to take up his work again. But the Lord had something more glorious in store for him.

The funeral took place at the Big Pembina Church, a church formerly served by Rev. Thvedt. Rev. S. O. Hilde was in charge and preached the funeral sermon. Rev. Iver Iversen spoke on behalf of the Canada District. Rev. J. O. Dahle, whose son serves in our district, led in prayer; and Rev. J. O. Langemo spoke on behalf of the Park River Circuit. Rev. G. L. Halmrast and Rev. H. S. Larson were also present.

Rev. Thvedt is survived by his wife, the president of the Women's Missionary Federation of the Canada District, by three sons and one daughter. Ingvald is a student at Luther Seminary, St. Paul, Minn. John is in the U. S. Aviation corps. Samuel is a student at Concordia College. Rachel is in training at the Lutheran Deaconess Hospital in Chicago.

"Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." I. I.

Pastor Thvedt's Funeral.

The following is quoted from a newspaper of Langdon, N. Dak.

The Big Pembina Norwegian Lutheran church was crowded Saturday afternoon of last week when hundreds of friends of the late Rev. Ingvald O. Thvedt, one-time Vang-Mona pastor, who passed away at the home of Mrs. Johanna Olson August 21, 1940. A number of members of the Lutheran clergy were present and several assisted with the rites. Numerous floral offerings provided a setting for the services.

Rev. S. O. Hilde was in charge of the services. Rev. J. T. Langemo of Edinburg spoke for the church circuit and Ingvald Thvedt of the St. Paul seminary, spoke for the family. Other pastors who were present and assisted were Rev. J. O. Dahle of Nekoma, Rev. H. S. Larsen of Fairdale and Rev. G. L. Halmrast of Edinburg.

Interment was in the Elkwood cemetery. Pallbearers were Ingvald and John Thvedt and Verner, Oscar, Palmer and Orfield Olson.

The widow, the five surviving children, and two sisters of the deceased from Cloquet, Minn., were all present for the funeral.

Church to Celebrate Anniversary

Trinity Lutheran Congregation, Torquay, Sask., will celebrate the twenty-fifth anniversary of its organization on Sunday, September 29th, with special services during forenoon, afternoon, and evening. It is hoped that some of the former pastors and members may be with us again on this glad occasion.

—A. K. Haugen.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in September, 1940

From the President's Desk.

On Aug. 18, Rev. J. A. Berge, formerly of Outlook, was installed as pastor of Spy Hill, Christiania, and Zion congregation, by the District President, Rev. Iversen. This is the former Atwater, Sask., Charge. Rev. Berge, however, lives at Melville. New work has been taken up in and around Melville.

Rev. J. T. Dahle, Watrous, Sask., has accepted the call to Prince Albert. He will succeed Rev. E. V. Stime, who has been called to be teacher at the Lutheran Bible Institute, Minneapolis. At Prince Albert there is, besides a promising mission work, and extensive work sponsored by our Department of Charities at the hospitals, the sanatorium, the provincial jail, and the penitentiary. Our pastor is the only Lutheran pastor in this important and growing city.

—Iver Iversen.

CANADIAN TEMPERANCE MOVEMENT

A Matter of Urgent Importance

A deputation broadly representative of the larger religious bodies as well as of the units of The Canadian Temperance Federation was on July 24, 1940, granted an interview with the Dominion Government to whom were made the following

Requests

1. That sale of alcoholic beverages in taverns, beer-rooms, wine shops, etc., be discontinued, and that sale of such beverages be confined entirely to Government-owned Liquor Stores.
2. That sale from Government Liquor Stores be permitted only between the hours of three o'clock in the afternoon and eight o'clock in the evening and on week-days only.
3. That all advertising of liquor in Canada be forbidden except in the place of sale.
4. That when the request in Item 1 is implemented, an order issue from the Department of Defence closing all wet canteens in military establishments.

The Government's Response

A committee of the Cabinet under the chairmanship of the Hon. Mr. J. G. Gardiner received the deputation very cordially. Mr. Gardiner intimated, however, that at the moment he could make no commitments on behalf of the Government and that the matter would be presented to the Council and serious attention would be given to it. He also referred to the fact that since the problem touched very definitely areas of provincial jurisdiction, it would involve consultation with provincial authorities.

Advantages Gained.

1. The Seriousness of the discount that liquor entails upon the efficiency of the national effort whether represented in the civilian worker or the soldier in arms has been brought before the Dominion Government.
2. The appearance of the deputation and the presentation of their requests has brought the whole problem of the liquor traffic to the attention of all thoughtful citizens.
3. The claims presented are moderate and reasonable under the circumstances. They will doubtless evoke more or less definite support from a large section of the press and from a great multitude of the citizens of Canada.

What Can Be Done

It will be of very great assistance that the Government be assured by individuals and organizations of approval and support in the granting of the requests presented.

It is therefore emphasized that temperance organizations, church courts, and other bodies that realize

The Saskatchewan Lutheran Bible Institute

The Saskatchewan Lutheran Bible Institute was in operation for five months last winter (as the Outlook Lutheran Bible School). Posters and bulletins have been sent out to the various pastors of our synod and of other synods, as well as to individuals. Yet it may still be necessary to remind the readers of Hyrden about the school, hence this article.

The fall term opens October 15. The charge for board and room is \$2.50 per week. There is a registration fee of \$1.00 per term, but no tuition fee. The salaries of the teachers and workers are paid from free will donations. The Lord will open the hearts of many — yours too? — to give, that the work may go on.

Prospective students are asked to write to the Institute for application blanks, which are to be filled in and returned.

Do you know of any young person who would be blessed by attending our Bible School? Why not encourage him to come? Why not help him if he is not able to pay the school fees? One of our last year's students who is not able himself to attend this year is sending one in his place. "It is more blessed to give than to receive."

You would like to help, but are not able to? What about vegetables and meat and other foodstuffs? Young people do not lose their appetites when they are studying the Bible.

Last, but not least, if you are a child of God, you can and will pray for the school. Yes, you can have a part in the blessed work.

—G. O. Evenson.

Veblem, S. Dak.

Aug. 16, 1940.

Dr. I. Iversen,
Saskatoon, Sask.
Dear Dr. Iversen:-

God's grace and peace!

Am writing to-day to tell you that I attended Mrs. J. J. Akre's funeral yesterday. As I have been working in Canada together with the Akre family, I felt that I should pay tribute to Mrs. Akre on behalf of the Church in Canada, in spite of the fact that I no longer am a member of the Canadian district.

Rev. Roy Olson conducted the funeral service and preached the funeral sermon. Dr. Shurlson spoke on behalf of the General Synod and on behalf of his own family. Rev. Stenson spoke on behalf of the Stenson and Akre families. Dr. Aasgaard had sent a letter of greeting. He was himself unable to attend the funeral. And I spoke on behalf of the Canada District.

Fraternally yours,
R. Dahle - Melsæther.

the need of restrictions communicate with the Prime Minister at once urging action.

We also urge that individuals of all sorts, but especially those who are leaders in society or in any field of activity, lend their aid to this movement by writing the Prime Minister personally in support of the requests made.

* * *

Please note:

The above represents a condensed summary of a document printed on behalf of The Canadian Temperance Federation. Our district president, Dr. Iver Iversen, states in part: "This is a matter of importance. Since we cannot act on it as a district in time, it would be well for each circuit to act. Please urge them to adopt appropriate resolutions, and to send the same to the Prime Minister."

—L.

From Prince Albert.

On August 17 and 18 a "Men's Retreat" was held at the Bible Camp grounds at Christopher Lake. Around thirty men and boys were present. On Sunday afternoon, the local pastor, Rev. Stime, had a special service for the men, speaking on the duties of the men in the church.

Parochial school was held during the summer at all three churches in the parish. The local pastor taught for one week at Paddockwood with an enrollment of thirty one pupils and also a week at Prince Albert with twenty one pupils in attendance. Miss Edna Barstad, of Fairy Glen, taught for two weeks at Spruce Fame, having in her class twenty one pupils.

Much blessing was received by both teachers and pupils.

—Clara Haugen.

News from South Immanuel Congregation,

Crichton, Sask.

Children of the South Immanuel Lutheran Church, Rev. A. Tveit's call, southeast of Admiral, enjoyed a week of parochial school this summer. The children were divided into two groups, one group of ten pupils meeting at the Boule Creek School House on the east side, with Miss Ruth Braathen of Simmie as the teacher, and another group of fifteen pupils meeting on the west side at a vacant house with Miss Margaret Braathen of Simmie as the teacher.

The term was concluded by a joint picnic and program held near the church. It was surprising how much the children had learned in just one week.

* * *

On Monday evening, August 19th, Rev. A. S. Burgess delighted a large congregation at the North Immanuel Lutheran Church, Admiral, with the showing of moving pictures from the visit in the states of Crown Prince Olav and Princess Martha, and from our missionary work in south Madagascar. Many people from the South Immanuel Lutheran Church were also present on this occasion.

Hazlet, Sask.

August 2nd, 1940.

Vacation Bible School was held in Rev. Knutson's charge, starting July 15. One week was spent in Scandia congregation, one in Bethany, and one in St. John and Trinity. Ninety-six students were enrolled. The Rev. and Mrs. Knutson were in charge. Mrs. Th. Iverson, Miss Clara Bue, and Miss Helen Johnson assisted as teachers. We wish to express our heartfelt thanks to those who thus gave their time and service to this work.

The four congregations met under the shady trees on the bank of the Saskatchewan River on Sunday, Aug. the 4th. Lunch was served and the Rev. Knutson conducted the service. A collection was taken for the Lutheran Emergency Relief fund which brought in \$11.20. The Scandia and Bethany choir sang several numbers. Afterwards there was a program for the children. This gathering was enjoyed by both young and old.

We have just received the sad news that our former minister, Rev. I. O. Thvedt, has been called to his reward. He served these congregations faithfully for nearly ten years. Our deepest sympathy goes out to the bereaved Mrs. Thvedt and family. Harvest is now in full swing and we have been blessed with a fairly good crop.

P. H.

"No man can pray honestly and repeatedly about anything without being driven to ask what he can do to answer his prayers."

From Birch Hills, Sask.

On Wednesday evening, August the fourteenth, the ladies of Saron Lutheran Church, together with their husbands and families, met at the home of their pastor, the Rev. Peder Lerseth and Mrs. Lerseth, at Birch Hills, Sask., for a surprise party to honor them in appreciation of the work done by Rev. Lerseth in their congregation. Around 50 attended. Rev. Lerseth conducted devotion, after which several hymns were sung. Mr. Ed. Mickleson, on behalf of the Ladies Aid, spoke briefly, highly commended Mr. Lerseth's services and faithful work in Saron, and presented the pastor and his wife with a nine-piece walnut dining room suite which had been brought into the dining-room. The pastor and his wife responded in words of thanks and appreciation. A social hour was spent, after which lunch was served by the Saron Ladies Aid.

Rev. and Mrs. S. H. Njaa, of Northwood, North Dakota, their daughter, Judith, and a granddaughter have been special visitors in and around Birch Hills and Weldon, Sask.

Rev. Njaa was a pioneer pastor in this district 37 years ago, and was instrumental in organizing many of the congregations and Ladies Aids, who to-day are active in the work of His Kingdom here on earth.

Lutheran Students Union

In spite of all efforts it was not possible for Student Pastor Josef B. Haave to secure the necessary papers to make possible the attending of the Lutheran Students Convention at Estes Park, Colorado. Stringent regulations now obtain in the securing of passports to the United States. It was our hope and prayer that our district might be represented, but the door was closed. Pray for the work among our Lutheran Youth. —V.

Announcements

The Fall Circuit Convention of the Moose Jaw Circuit will be held in Lake Alma, Sask., in the Community Hall, the meeting-place of the Sharon Congregation, T. J. Langley, Pastor, Oct. 11-13. The opening service will be conducted by Pastor V. A. Jensen of Moose Jaw on Friday, Oct. 11, at 11 a.m. (C.S.T.). The Convention text is Eph. 4:1-6, which will be introduced by Pastor A. K. Haugen of Torquay.

The Circuit W.M.F. will hold its semi-annual business meeting during the Circuit Convention and will give a program on Saturday evening.

—Milo E. Lee.

Swift Current Circuit

The fall meeting of the Swift Current Circuit will be held in conjunction with the Y.P.L.L. at Bethany congregation, Rev. K. A. Knutson's call, near Cabri, Sask., October 17—20th.

The first session will begin Thursday evening at 7:30. Rev. C. L. Jothén to preach the sermon. Text chosen for the meeting is Luke 15: 11-31. Please pray for its success, and prepare to attend!

K. Bergsagel, pres.

Word has just been received that the Saskatchewan Pastoral Retreat will be held at the Saskatchewan Lutheran Bible Institute, Outlook, Oct. 15—19. The program is not yet at hand.

—L.

O. A. VOLDENG
Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.

EXCERPTS OF BRIEF TALKS

given by the Women at the Mass Meeting—Faith in Action Program

New Opportunities for Local Ladies' Aids

Mrs. J. R. Jensen

"And she, coming in at that instant gave thanks likewise unto the Lord, and spake of Him to all that looked for redemption in Jerusalem." So Luke says of Anna, the prophetess of old.

And of Dorcas we read in Acts 10: "This woman was full of good works and alms deeds which she did," and at her death "her sorrowing friends showed the coats and garments which Dorcas made, while she yet was with them."

Before speaking on new "opportunities" let us note the motives which prompted the forming of our Ladies' Aids.

In the dramatization, "Down Through the Years," written for our W.M.F. work by Mrs. S. M. Moe, this purpose is given:

"We could mett

To sing and read and work and pray;
And humbly at our Savior's feet
Ask for His guidance every day.
Could show our faith in word and deed

And help our neighbor in his need.
Perhaps, again, through prayer and word,

We bring a convert to the Lord,
Oh, God has need of us, we know,
To make His earthly Kingdom grow."

Many Ladies' Aids were organized, as was ours, for the purpose of helping the local church to get started, so that some of the earliest projects were making of altar cloths, purchase of a baptismal font, carpeting the church, and so on.

These three purposes then: practical help given to the local church, a desire to help the needy, and a will to help others to find the heavenward way show clearly that our pioneer mothers desired to emulate "Anna" and "Dorcas" of old. What then are the new trends in our societies? Frankly, none. We still aid the local church; we still minister to the needy, and still through word and prayer seek to bring a convert to the Lord; but our approach has changed somewhat.

Today much of the help toward current expenses of the local church is not needed—as in a well established congregation the church, through its budget, plans for care and upkeep. Instead of purchasing necessities for the church, our women help to beautify the weekly services. One congregation has a group called "The Church Beautiful" whose duty it is to see that the altar with all its appointments is always immaculate, silver wellpolished, candles properly trimmed, and flowers for each Sunday. This helps to make the church service the thing of beauty it should be. Through wise budgeting our church may not need funds to equip it, but it will always need willing hands to beautify it.

In serving the needy in our midst, the department of charity, particularly through its Box Work, functions well—yet much remains to be done. The Lutheran Welfare Societies render a Christlike service to the destitute. Many Ladies' Aids, as societies, are affiliated with the Welfare Society—all should be!—and each individual should have an individual membership, as well.

Another challenge is how to keep our young people interested in the church. Some Ladies' Aids sponsor a Junior L. D. R. They get the teen age girls interested in a program within the church. They stress handicraft—making gifts for hospitals and "shut-ins"—start a knitting class to make articles for the needy. Their programs introduce the girls to our missionaries and their fields of service, thus making the girls "mission-minded" who, as adults, will not be ask-

ing, "Why do we send money away when there is so much need for it at home?"

We are appalled at conditions abroad and we cry, "O, what can we do to help?" Though some societies are helping this cause, I believe that with more prayer for guidance, many more of our groupings could shoulder the responsibility of paying for a worker on the mission fields. Norway has, in the past, supported over 600 missionaries. Can we not aid her by supporting her mission work?

To follow new trends we must be informed. The reading material provided through our Literature Department is interesting and informative, and makes such excellent program material that we need not now have programs of mediocre value. Our Literature Department provides variety in programs.

We are learning that through increased use of better program material more money is coming into the treasury. Our development then is three-fold: Knowledge of the work is increased; our interest in the needs is awakened, and more money is received to carry on the work.

May I suggest a thought for consideration?

Let's have fewer suppers for money-making and more for fellowship—a stewardship program wherein all give willingly of their funds—a program which releases energies and gives time for more study and prayer. Increased treasuries and greater spiritual development follow where this trend has been seen.

But as we follow the new trends let's remain true to the ideals of our pioneer mothers remembering that our Lord and Master desires of us that we be faithful witnesses to carry the Gospel to those who know it not.

Helping Another Find Christ

Mrs. M. A. Kjeseth

In the life of Christ, there are many and varied examples of personal interest and friendliness in His own relation to the people about Him and there are many stories in which He pointed out in the lives of others ways of bringing people to God. In our day, only about a fourth of the people are regular church-attenders—the other three-fourths need help and encouragement in becoming Christians. In our efforts of friendliness, it is often pride that glibly prompts the phrase, "being a good Samaritan" and less often humility that gently chides us for being the priest and the Levite who "pass by on the other side." It is less troublesome to "pass by on the other side" but it is our duty to be kind, as Christ was, not for gain or glory but to do the will of His Heavenly Father.

Difficult to establish but most important is home worship. Many brilliant phrases describing the power of the universal institution, the home, are known in every language—"The hand that rocks the cradle rules the world." "A man's home is his castle." "The chain is no stronger than its weakest link." "Give me a child until he is seven." And countless similar ones are familiar in every household. The daily family altar—the regular everyday habit of folded hands and bowed head in prayer before meals are influences that we cannot measure nor estimate.

There are many fine ways of interesting others in finding Christ: By regularity of church services, through Sunday schools, good teachers, vacation schools, Ladies' Aids, distributing Christian literature, surveys, maps, records of parish work, records of church attendance, etc. None of these should be neglected in maintaining the congregation in steady growth and orderliness, but the most important of all is that we who are in active church work must have found Christ ourselves and by our lives make it known to those around us.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

God's Pruning

"Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit" (John 15:2).

On the true vine there are branches. When we were baptized we were made branches on the vine.

Branches have a purpose, namely, to bear fruit. Branches that do not bear fruit are not only valueless, but they are actually harmful. Every fruitless branch is a hindrance to the fruitful branches.

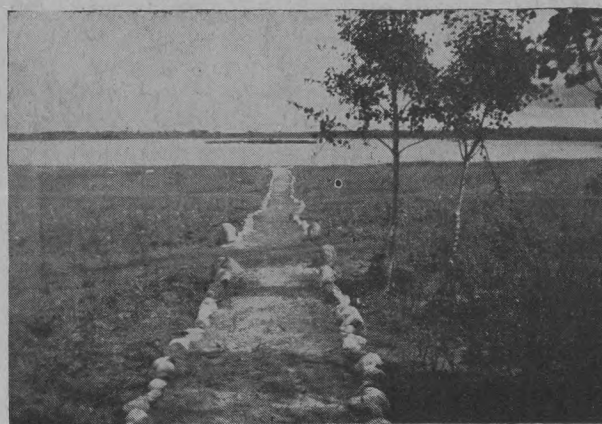
Are not many of those who were made branches in Baptism today fruitless branches?

Or are they still branches on the vine? The Father is a good gardener. He is patient with the branches. But when it is evident that a branch will not bear fruit, for the sake of the other branches, He must remove it.

Are you still a branch on the vine?

If you are, do not be surprised when God prunes you. He not only removes the fruitless branches, but He prunes the fruitful branches, in order that they might bear more fruit. Perhaps the time that the pruning knife cut deeply God was in mercy removing something that had it remained would have made you a fruitless branch. Our Savior Himself said that it is better to enter into life maimed than to have two hands to cast into hell-fire.

Therefore, let us pray the Father to prune us in order that we might bear more fruit.



History of the Bible Camp of the Camrose and Edmonton Circuits Young People's Luther League.

Feb. 13, 1937. Annual Camrose Circuit Convention — Business Session. After discussion it was recommended that a committee be appointed by the executive of the circuit to go ahead with Bible Camp Plans.

March 12, 1937. Camrose Circuit officers (G. Loken, pres.; Georg Moi, vice-pres.; John Walker, treas.; Adelaide Lewis, sec.; Directors: Melvin Magnuson, Percy Bergquist, Rudolph Holmberg, Donald Vikse, Olaf Andersen) met at Camrose Lutheran College and appointed the following Bible Camp committee: Rev. Lystig, Edmonton; Rev. Lerseth, Bawlf; Mr. Ronning, Camrose. This committee was empowered to go ahead with plans for speakers, fees to be charged, accommodations, site, food, etc.

1937 — Camrose and Provost circuits reorganized. A new Edmonton circuit replaces Provost. Camrose circuit gains Provost territory and loses Bardo, Edmonton, Ryley, Amisk Creek, Kingman.

May 20, 1937 — After several trips to various lakes and beaches, the Bible Camp Committee made arrangements to have Camp at Cooking Lake for the first year. Rev. Lerseth appointed manager.

July 20—27 — First year camp held. Very successful. Margaret Wall with us. There were 63 registered.

Nov. 18, 1937. — Land leased for a ten year period from George Westlake at Poplar Beach, Hastings Lake.

March 12, 1938, Ryley. The Edmonton and Camrose Y.P.L.L. circuit executives drew up a plan whereby the two circuits could work together in the joint promotion of a

Bible Camp. Two committee members appointed from each circuit with a manager appointed by joint decision of the two circuit executives. The 1938 committee appointed: Rev. Lerseth, camp manager, Bawlf; Rev. C. S. Lystig, treasurer, Edmonton; John Walker, Arma; Bjarne Larson, Irma; G. Loken, Bawlf.

April 20, 1938. Ryley. Bible Camp committee met and decided to erect a 20'x22' building.

Aug. 8, 1938. Camp from July 27—Aug. 7. Successful. 93 registered.

August and September. — Efforts made to buy land.

July 12—23, 1939. Camp for 1939, 118 registered.

Nov. 24, 1939. Committee met at Hastings Lake. Decided to go ahead and build 30'x60' assembly hall. Bjornson Bros. to do work.

Feb. 7, 1940. Title now in hands of committee making Luther League circuits' owners of site. Land, surveying, and incidental costs have been paid for by the Andersen estate of Bardo. Large auditorium now finished except for the shingling.

April 3, 1940 — Committee decided to build 20'x30' girl's dormitory.

May 24, 1940 — Helpers from all points come to site and shingle auditorium by voluntary labor. Bible Camp committee meets and plans details for camp.

July 14, 1940 — Rev. Oscar Hansen, President of the International Y.P.L.L. and Dr. Iversen, president of the Norwegian Lutheran Church in Canada, dedicate site and facilities

to the "holding and winning of youth for Christ." Massed male chorus from Bardo and Peace River sing at services.

July 9—17, 1940. Camp held with 218 registered. Girl's dormitory and auditorium being painted. The camp continues to grow.

We thank God for His marvellous provision. He has laid the Bible Camp cause upon the hearts of His people in our midst.

1937 Faculty:

Rev. Nels Carlson, Rev. C. S. Lystig, Rev. C. Hoversten, Rev. S. O. Hilde, Rev. Amond Tveit, Rev. B. Ostrem, Miss Agnes Carlson—Hymnology and Choir.

1938 Faculty:

Rev. Ivar Saugen—Bible Doctrine, Rev. J. B. Stolee—1 Peter, Rev. Palmer Anderson—Missionary and Inspirational, Mr. Olaf Storaasli—Hymnology and Choir.

1939 Faculty:

Rev. Stolee — II. Peter, Rev. Saugen—Bible Study, Rev. Vinge—Joel, Rev. L. M. Hansen — Inspirational, Miss Crystal Gjesdal, Minneapolis, Mr. S. Fluevog — Hymnology and Choir.

1940 Faculty:

Missionary Andrew Burgess—Missions, Dr. I. Iversen—Bible Study (History and Doctrine), Rev. A. M. Vinge — Ephesians, Rev. Oscar Hanson, Pres. Y.P.L.L.—Inspirational, Mr. Erik Haave — Hymnology and Choir.

Editor's note: The above history of the Bible Camp of the Camrose and Edmonton circuits was sent in by Mr. G. Loken, with the following comment: "Here is a history of a Bible Camp which has been in operation for only 4 years, and today is in the fortunate position of owning its own site, an administration building, a 30'x60' assembly hall and a 20'x30' girl's dormitory. If the attendance at this camp continues to increase according to the ratio of the past, the registration in the year 1945 would be 1653! Shouldn't your circuit have a Bible Camp too? Those who have started Bible Camps will be glad to send you further information."